

# Book Reviews

James D. Robertson, Ph.D., Book Review Editor

*The Savage My Kinsman*, by Elisabeth Elliot. New York: Harper, 1961. 160 pages. \$5.95.

Seldom has an event involving the death of Christian missionaries attracted the attention of the general reading public as has that of the five men who lost their lives in their attempt to reach the Auca Indians in Ecuador. The details of this event were promptly published in great national magazines, usually with a high degree of accuracy, and in a manner sympathetic with the missionary cause. No doubt many readers supposed that the deaths of Pete Fleming, Roger Youderian, Ed McCully, Nate Saint and Jim Elliot would end this venture. Readers of Christian publications shortly found out otherwise.

One of the journalists who visited the scene of the burial of the bodies of the five young men in early January of 1956 returned to Ecuador about five years later. He, Cornell Capa, taught the widow of Jim Elliot to use the camera, and without doubt encouraged her to present the volume under review to the reading public. The excellent photography of the book, from page 78 onward, is Mrs. Elliot's work. Briefly, this book is a chronicle of the continuing effort to evangelize these strange people--a people who have preserved in their culture a surprisingly primitive way of life. The first thing which impresses the reader is not the photography (although this is impressive), and not even the accounts of life among the Aucas (fascinating as this may be), but the fact that the author has earned the right to speak as she does.

Mr. Capa, of the staff of *Life*, was impressed by the fact that Elisabeth Elliot, both at the time of the death of her husband and now, bears no negative feeling toward the people at whose hands Jim Elliot lost his life, but rather that she goes, accompanied by her small daughter, back to the people to share their life in order to take to them the Word of Life.

This book is a most fascinating account of the ways and attitudes of a primitive people. It is a record of quiet heroism and of the sort of persistence which marked the Church in the days of the Book of Acts.

*The Savage My Kinsman* can be read through many eyes. It has value for the anthropologist and the linguist, as it lifts the curtain upon human scenes which may have undergone no change for a score of centuries. It is highly instructive to the person desiring insight into the problems of Christian missions to those many remaining pockets of human existence cut off from the stream of civilization. It will interest the sociologist and psychologist, who are eager to sample the manner in which the mentality of primitive people expresses itself. But its largest message is, it seems to this reviewer, to the person who has an interest to see the manner in which a dedicated Christian, impelled by the love of Christ, adheres to God-given instructions and is not disobedient to the heavenly vision.

One is tempted to note the contrast between the attitude of Betty Elliot on the one hand, and the secular anthropologist (Margaret Mead for example) on the other. The latter regards the primitive as a curious object for study, whose passing from the scene through civilizing and especially through Christianizing agencies would rob anthropology of an interesting specimen. The missionary, however, regards the primitive as one who is included in the compassion of the Crucified One and who has the right to hear the Evangel, whatever may be the result of this upon the outward forms of his life.

This is a remarkable book. The text is simple and direct, being the more effective for this. It combines the written word with the picture in such a way as to make an unforgettable impression. Mrs. Elliot has not written for the merely curious: she writes to involve the heart as well as to instruct the head. Harper and Brothers are to be commended for the production of such an excellent work, and at such a reasonable cost. It is to be commended, not only for private reading but for use in connection with studies in Christian Missions.

*Special Revelation and the Word of God*, by Bernard Ramm. Grand Rapids: Eerdmans, 1961. 220 pages. \$4.00.

It is a powerful witness to the viability of the Christian Scriptures that despite the massive attacks which have been leveled at their credibility and their authority, and despite the fact that for decades writers have supposed themselves to have tossed the last shovelfuls of dirt upon the coffin of the historic doctrine of Revelation, the question of special revelation will not down. Some of the books written in defense of special revelation have come, had their day, and gone. The question abides. Bernard Ramm, Professor of Systematic Theology at the California Baptist Theological Seminary, has given to the Christian world a study which promises to be read for some time to come.

The outline of this volume, stated simply, is as follows: the study of the question of special revelation involves the Concept of Special Revelation, the Modalities of Special Revelation (treated in terms of four such "modalities"), and the Products of Special Revelation (of which the author also discusses four). This work opens with the proposition that "the knowledge of God is the authentic map of the spiritual order." But a map must have its "Legend"--must be read and interpreted. Now, God must be known, if at all, by self-disclosure; and our author suggests that the basic category for the understanding of our "knowledge of Him" is that of "Revelation as Divine Autobiography."

Dr. Ramm discusses with illuminating care such questions as the limits placed upon God's comprehensibility, and of course, the relation of "general" to "special" revelation. There is likewise an instructive analysis of the perspectives which must guide our understanding of the teleology of God's special communication to us. This last consideration serves as a bridge between Part I and Part II of the volume, leading us into the study of the four Modalities of special revelation, namely, of Divine Condescension, of Divine Speaking, of Historical Event, and of Incarnation.

Basic to the modality of divine condescension is the question of divine initiative, by which revelation is structured in terms of our need. The modality of divine speaking calls attention to the deeply teleological quality of God's self-disclosure, centering in the prophetic function. The modality of historical

event is shown by Dr. Ramm to swivel about the historicity of man's moral predicament. The revelation-bearing event, he says, must occur in space and time, and within the context of the "anthropic"; such an event cannot be timeless (as the mystic would believe) or "super-historical" (as the dialecticians would have us believe). This latter discussion does, of course, touch deeply upon such questions as the supernatural, the reality of miracles, and the progressiveness of revelation. The modality of the incarnation is a sequel to that of divine condescension. In the Incarnate Word, says Dr. Ramm, we see the "divine autobiography" in its full and final form.

The crucial question in this connection is, of course, the relationship between the Written Word and "the Word made flesh." It is fashionable nowadays to set the two in antithesis, with the obvious implication that Christ, the Living Word, is somehow to be thought of as opposed to the Written Word, to the disparagement of the latter. Our author insists, rightly we think, that no view of inspiration can be valid which is not Christ-oriented, and likewise, that no valid Christology can exist save as it is mediated through the written documents of the New Testament. In the light of this, the so-called liberal accusation of "bibliolatry" against those who hold a high view of the Christian Scriptures appears as the triviality which it is.

The third section of the volume--"the Products of Special Revelation"--has to do with revelation in the form of language, revelation as knowledge of God, revelation as Scripture, and revelation in translation. The crucial question which raises itself here is, of course, that of the propositional quality of revelation. Not only are God and man to be thought of in terms of "speech-partners" but in conversation they must have somewhat to discuss, which requires the use of assertive sentences. Professor Ramm, in his section under title of "Is Revelation Propositional?" (p. 154), does not feel that the expression is a felicitous one because "It fails to do justice to the literary, historical, and poetic elements of special revelation." At the same time, he rejects the "wordless" view of revelation which underlies so much, not only of mystical thought upon this subject, but of the thought which couches itself in exclusively dialectical terms. In the view of the author it is nonsense to speak of revelation as "revealing a Person" without allowing the transmission of factual information concerning that Person.

The final chapter of this work, dealing with "revelation in translation," is a thoughtful discussion, based upon the linguistic complexion of the world, of the question of the potential universality of the written revelation of Christianity. The Church's missionary endeavor must be, in part, an endeavor to bring the Written Word to men of all dialectic groups, if the modalities of divine condescension and of incarnation be what we understand them to be. Dr. Ramm discusses penetratingly the question of the relationship between a translation (of whatever sort) and the originals of the Christian Scriptures; Evangelicals have not always been willing to think this question through.

This volume promises to be read (and discussed) for some time to come. Probably its author would be the first to allow that it does not say the last word at many very vital points. It does have the great merit of showing an awareness of what the major involvements of the Christian doctrine of Special Revelation are.

Harold B. Kuhn

*The Old Testament View of Revelation*, by James G. S. S. Thomson. Grand Rapids: Eerdmans, 1960. 107 pages. \$2.50.

A conservative English scholar here gives his review of revelation as it pertains to the Old Testament. The concept of revelation is a very important one in contemporary Biblical studies. Its importance in the eighteenth century is rooted in the remark made by John Wesley that when tempted to doubt, two convictions never left him--one, that there is a God, and second, that He has revealed Himself. In this study the author gets his data primarily from the Bible. After dealing with the truth of revelation, he speaks of the various media of revelation before examining various facets of the "word of the Lord." The fourth major topic treated is the God that is revealed: His book therefore deals with Old Testament theology--the nature of revelation being the primary concern, with the doctrine of God important and yet of secondary interest in this treatment. The author indicates familiarity with important contemporary writings on subjects relevant to his book. The reader will appreciate his objectivity in handling the data and his honesty and thoroughness in gathering and interpreting

it. The author is influenced chiefly by W. F. Albright, A. B. Davison, and P. C. Vriezen (*An Outline of Old Testament Theology*, 1958). Among the most helpful features of this volume are the word studies upon such matters as names of God and the attributes of God. In short, this slender volume renders an excellent service by drawing together the relevant portions of Old Testament as they relate to the topics treated in the book. It thus constitutes a very good introduction to the subject of divine revelation. It is a splendid example of informed, up-to-date, conservative, Biblical scholarship.

George A. Turner

*The Triumph of Grace in the Theology of Karl Barth*, by G. C. Berkouwer. Grand Rapids: Eerdmans (Originally published in 1956, now appearing as a paperback). 414 pages. \$2.45.

This volume, which first appeared in English in 1956, is a translation of Berkouwer's *De Triomf der Genade in de Theologie van Karl Barth* (published by J. H. Kok, at Kampen, The Netherlands). Today, as when the work first appeared, this volume stands as one of the more friendly appraisals of the theology of the most influential of the Swiss theologians of our day. Its thesis is, that in spite of Karl Barth's ponderous language, his dialectical mode of speaking and writing, and his consequent ambiguity at many vital points, there is one major drive in his work--a drive which is Biblically oriented--which keeps him from falling into major theological error.

Berkouwer's work is painstaking and restrained; he does not make critical judgments upon the basis of seemingly-contradictory or ambiguous statements--of which Barth's writings are full. His objective is to see whether Barth's *a priori* of the principle of grace can lead him, in spite of the ponderousness of his teaching, and the ambiguousness of the phraseology which he employs, to a position which is reasonably compatible with Reformed theology. In general, Berkouwer's conclusions are on the optimistic side. He is most perplexed with Barth at the point of his statements concerning the completeness of the triumph, which lays the scholar of Basel open to the frequently-made charge of universalism.

This volume is one which will probably be read for some time to come. It is a corrective to the one-sidedness which

has tempted many analysts of Barth's theology. One feels, at the conclusion of reading Berkouwer's study, that there are yet difficulties to be cleared up in this system of thought before it can be regarded as an adequate contemporary restatement of the Reformed position.

Harold B. Kuhn

*Dake's Annotated Reference Bible: The New Testament* (with the addition of Daniel, Psalms, and Proverbs), by Finis J. Dake. Grand Rapids: Zondervan, 1961. 488 pages. \$7.95.

Here is probably one of the most comprehensive volumes to be found on the New Testament. It is an encyclopedia, dictionary, commentary, and concordance all in one.

In marginal columns paralleling the Scripture readings one may find a wealth of interpretation, insight, and amplification relating to a given verse or passage. In this connection there are gathered together interesting summaries of prophecies, parables, promises, etc. If Christ's enemies were on one occasion filled with wrath, fifty other Biblical examples of things that "filled" men are cited for sermonic selection. In treating a verse on worship, ten reasons for worshipping God are submitted. Occasionally a sermon outline is suggested for a given passage.

A detailed index enables the reader to find any one of the multitude of topics dealt with.

Although not everyone will agree with all the Biblical interpretations given, the book can serve a real purpose in furnishing the preacher of limited homiletical library with rich examples and insights for preaching.

James D. Robertson

*Adventures in the History of Philosophy*, by John F. Gates. Grand Rapids: Zondervan, 1961. 235 pages. \$4.50.

Two major features characterize this volume: first, it seeks to take a somewhat forbidding discipline and make of it a fascinating subject of study; and second, it seeks to apply the norms of Christian thought to the analysis of the several philosophers and philosophical problems. Using the traditional

division of philosophical inquiry into the Ancient, Medieval, Modern and Contemporary periods, Professor Gates of St. Paul Bible College, selects those thinkers which seem to him most clearly representative of the thought-modes of their respective eras.

The pre-Socratic period is treated with the briefest paragraphs concerning four men: one could have wished that the author would have included also Pythagoras and Parmenides. The period between 400 B. C. and 450 A. D. is covered in about thirty-five pages, centering upon the works of Plato, Aristotle and Augustine, while the Middle Ages is treated in about thirty pages. The major part of the work is thus devoted to the thought of the past four hundred years.

Twelve men and their systems are surveyed as typical of the Modern Period, including representatives of rationalism, empiricism, dialecticism and pragmatism. These are good popular surveys; Dr. Gates seeks to set forth, not only what the men taught, but that of their teachings which grew out of personal elements or out of the historical situations surrounding their lives and works. The survey of the Contemporary Period includes analyses of Dewey, Whitehead, Barth, Brunner and Niebuhr. Of these five, John Dewey receives the least favorable publicity, while the Dialectical Theology (called in this work neo-Orthodoxy) is surveyed and criticized with considerable insight.

The final chapter is a summation of what may have come to the attention of the reader as he has accompanied the author through his *vade mecum*. Dr. Gates' statement of the cases for the supernatural character of Christianity is a strong one: and he believes that such a pilgrimage as he has conducted through the corridors of history should lead the studious pilgrim to the conviction that the Christian understanding of things is the correct one. This frank statement of the goal of the enlightened faith gives to the work real merit as a semi-popular philosophical survey.

Harold B. Kuhn

*The Gospel Miracles*, by Ronald S. Wallace. Grand Rapids: Eerdmans, 1960. 161 pages. \$3.95.

An Edinburgh minister helps make the miracles of Christ come to life. These sermons not only succeed in bringing to



life the historical settings and characters; they impart to us a sensitized awareness of the Divine Immanence in human affairs. They leave us, moreover, with the haunting question, Why are we not, in our world of sorest need, witnessing more of His miraculous power?

Here is powerful human drama without sentimentality. Here are discerning analyses of the human predicament and rich insights into the ways of God with men in distress. These sermons, closely related to life as we know it, abound in stimulating and creative insights.

James D. Robertson

*Baker's Bible Atlas*, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1961. 333 pages. \$7.95.

At last there is available a Bible atlas that both covers the field and fits the book-shelf. Dr. Pfeiffer, of Gordon Divinity School, has collaborated with Dr. E. Leslie Carlson of Southwestern Baptist Theological Seminary and Dr. Martin Scharlemann of Concordia Seminary to produce a scholarly and usable work that helps one to visualize God's dealings with man as recorded in the Scriptures. It is correctly called an atlas. The emphasis is upon the geography that underlies the Scripture narratives. The handling of Scripture is reverent. Many historical and critical questions are not discussed because they lie outside the purpose of the book. But the authors exhibit real skill and devotion in gathering their facts. And format and printing cooperate to make a delightful volume.

The arrangement of the material is fortunate. The book is divided into twenty-seven chapters which present the Bible lands under that many categories of times, movements, places, and events that summarize Biblical history and geography down to modern archaeological investigations. Yet each paragraph is so skilfully indexed, outlined, and written that it develops its own individual theme without sacrificing the continuity of the chapter. The paragraphs serve almost as a Biblical and archaeological dictionary, especially when used in conjunction with the extensive geographical gazetteer and index in the back.

Not the least among the virtues of the book is the use made of illustration and other visual aids. There is a fine section of colored maps that span the past four thousand years. At

appropriate points through the book, sketch maps and charts highlight matters that would otherwise be overlooked. Various sources have been tapped for photographs that show the best that could be seen in the museums of the world and in travel to the ancient lands. One is impressed with the quality, aptness, and distribution of illustration.

This book, as few others, should make Bible history and geography come alive for students, pastors, and laymen.

Wilber T. Dayton

*The Patriarchal Age*, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1961. 128 pages. \$2.95.

The second in a projected set of eight volumes on Old Testament history, this volume was preceded by the author's *Between the Testaments* and will be followed by his *The Exile and Restoration*. The set is designed for the average student, pastor, and teacher in the local church school but its volumes may be profitably used as college texts for beginners in Old Testament history.

The author employs a topical approach to his subject. After asking and answering the question, Were the patriarchs historical or fanciful?, Dr. Pfeiffer proceeds to discuss the great figures of Genesis as real men. Much information, from non-Biblical sources, concerning the environment of the patriarchs both in the Mesopotamian and Nile valleys, is presented in a non-technical and readable fashion.

After discussing the people and cities of the times, the author focusses on the Canaanites, discussing what is known about the religious life and practices of this people. The broader area of knowledge dealing with daily life and practice in the domestic, social, and commercial aspects of environment is briefly treated. The last part of the book centers around the religious life and practice of the patriarchs themselves. The book of Genesis provides most of the background for these discussions, with data from other sources brought in as needed.

The graphic, concrete style of the author helps the past to come to life. The essential facts of the vast amount of cuneiform literature from the Mesopotamian valley and the hieroglyphic literature from the Nile valley are presented with

clarity--from highly technical language and difficult chronological correlation. The beginner will find this volume entirely readable. The book is factually accurate and competently written. The author is thoroughly conservative in his theological views.

G. Herbert Livingston

*Calvin's Commentaries: The First Epistle of Paul the Apostle to the Corinthians*, by John W. Fraser, translator. David W. Torrance and Thomas F. Torrance, editors. Grand Rapids: Eerdmans, 1960. 370 pages. \$5.00.

Among the Reformers, Martin Luther has been called "the prince of translators"; John Calvin "the prince of commentators." This volume reveals that Calvin was not only a great theologian, but a great Biblical expositor as well. It is the second volume in a completely new translation into modern English of Calvin's commentaries on the New Testament. This publication is a further vindication of the value of Calvin's work as the first notable Protestant commentator. Furthermore, it indicates that the burden of the Protestant Reformers was to restore Christ in His glory and saving power to the church. In this effort their translation and exposition of the Scriptures played a most important part. As a result, the Word of God was released in new power and the saving work of Christ was exalted.

Calvin's commentary on The First Epistle to the Corinthians is a verse by verse analysis. There is a full exposition of various phrases and aspects of each verse. His insights are illuminating, at times provocative. This volume would be a valuable addition to a pastor's commentaries on the Scripture.

William M. Arnett

*Devotional Introduction to Job*, by Andrew W. Blackwood, Jr. Grand Rapids: Baker Book House, 1959. 166 pages. \$2.95.

The son of the well-known preacher and author, Andrew W. Blackwood, is also an outstanding preacher and an author. A Presbyterian minister in Florida, he follows in his father's footsteps when he undertakes to discuss the homiletical value

of the Biblical message. In this instance, the author has come to grips with one of the most difficult yet one of the most rewarding books of Old Testament wisdom literature.

Blackwood does not claim to have written a commentary. The book is not organized according to the usual commentary format of verse by verse discussion. Instead the author has sought to provide for the serious-minded Christian of limited technical Biblical knowledge a useful guide through the book of Job. In doing so, he has been altogether successful.

In the foreword the writer presents a general introduction to wisdom literature in the Old Testament. The book of Job becomes the center of attention; the basic questions of authorship, purpose and text are answered. The treatment is conservative in tone, but since scholars within the conservative position, as among liberals, differ widely on these matters it is to be expected that not all of the author's views will meet with universal acceptance. Job, however, is regarded as a real man, even though his experiences have a universal dimension.

The book of Job is carefully outlined and its contents are discussed for the most part paragraph by paragraph. The exposition is strongly devotional in tone, affording many rich word studies. Sometimes there is a tendency toward involved argument but generally the author writes simply and deeply of the truth contained in this book. The text printed is the King James Version, which is set up as prose in the first two chapters and the last final verses, and as poetry in the main body of the book. The Scripture text and the author's comments alternate. At the end of the volume is an appendix in which several known diseases are compared with Job's sickness. In this regard the author, who has his preference, admits that positive identification is impossible.

The book is well worth reading. It will be helpful to the serious student desiring to learn some of the deeper lessons of this neglected portion of Scripture.

G. Herbert Livingston

*New Testament Survey*, by Merrill C. Tenney. Grand Rapids: Eerdmans, 1961. 464 pages. \$5.95.

This is the new title of the revised, enlarged, and illustrated edition of Dr. Tenney's book, *The New Testament: An Historical*

*and Analytical Survey*. Recent discoveries (particularly the Dead Sea Scrolls), the shift of scholarly opinion, and an enlarging bibliography were the main forces leading to the revision. Then occasion was taken to change the typography and to insert valuable pictures and maps. The result is a most attractive and useful volume. Though primarily designed for classroom use, the book is very readable and suited to any who desires to obtain a good overall view of the Scriptures.

Part One (120 pages) is an excellent summary of the political, social, economic, and religious world which formed a background for the New Testament. It constitutes a concise and helpful treatment of the Greek, Roman, and Jewish civilizations. Parts Two, Three, and Four deal with the Scriptures themselves as the records of the early Church. Part Two treats the synoptic problem briefly, the life of Christ, and the origin, date, place, content, outline, and emphases of the Four Gospels. Part Three traces the expansion of the Church through Acts and the Epistles of Paul except the Pastorals. Part Four considers the problems of the early Church as reflected in the remaining books of the New Testament. Though critical matters are not neglected, considerable emphasis is placed on content. The last part has a brief treatment of canon, text, and transmission. The appendix includes valuable charts, index, and a most useful bibliography.

Those who know Dr. Tenney and Wheaton College (where he is Dean of the Graduate School of Theology) would expect the book to be scholarly, lucid, reverent, and conservative. And they are not disappointed.

Wilber T. Dayton

*The Greatest of the Kingdom*, by Alva J. McClain. Grand Rapids: Zondervan, 1959. 556 pages plus. \$6.95.

Studies on the Kingdom of God which aim at "consecutive, comprehensive and complete" coverage are not readily found. The majority of the volumes dealing with this theme give only partial consideration to all the relevant Biblical material on this intriguing subject. Of his seven projected volumes on Christian theology, Dr. Alva J. McClain has published this first work on the Biblical concept of the Kingdom of God. Large portions of the study were first presented as special lectures in four different theological seminaries.

The timeliness of this volume under review is highlighted by a reference to James T. Shotwell's claim that "we are now at the last frontier; and, in a sense, history must begin all over again." McClain is overwhelmingly convinced that "we shall never again be even measurably safe here on earth until all men without exception have become *good* men, or until God Himself breaks once more into human history supernaturally... to establish with divine omnipotence a Kingdom of righteousness and compassion *upon* earth, thus supplanting the misrule and impotence of men" (p. xiii). After more than forty years of study on the Kingdom-concept, McClain is more convinced than ever of the Biblical soundness of the premillennial point of view (p. xi).

This volume is not a treatise on eschatology generally, but upon that phase of it which is directly revelant to God's kingly rule. To use the words of Dr. John Bright, "the total message of the Bible" in a very real sense *is* the Kingdom of God. Yet most writers on this theme have treated it in a very fragmentary manner. McClain, however, has presented a study that is consecutive and amazingly complete.

Almost every imaginable theological school of thought has something to say about the Kingdom. But these many partial and often contradictory views on this all-important subject can be reduced to three broad categories: (1) The Kingdom of God as Deity's perfect reign in Heaven after the Last Judgment; (2) The Kingdom of God as Christ's visible reign on earth between His Second Coming and the Last Judgment; and (3) The Kingdom of God as that rule of God on earth now, in and through the visible church, between Christ's first and His second coming. It is the first of these three emphases that has held the most persistent sway over the minds of churchmen (p. 7).

There is no easy handling of all pertinent Biblical data on the Kingdom since "it occupies a place in both Biblical history and eschatology." Therefore, it must be interpreted in the light of both "the movement of history and the progress of divine revelation" (p. 17). For McClain the Kingdom-concept has three essential elements: (1) "a *ruler* with adequate authority and power"; (2) "a *realm* of subjects to be ruled"; and (3) "the actual exercise of the function of *rulership*." But the primal and most basic aspect of the Kingdom-concept is "the ruler with regal authority." McClain agrees with the Bampton lecturer,

Dr. Archibald Robertson (*Regnum Dei*), that "We can as little have a reign with no kingdom as a kingdom without one who reigns" (p. 17).

While several writers on this theme have distinguished between the Kingdom of God and the Kingdom of Heaven, between a Kingdom *on* earth, and a Kingdom *over* the earth, *et cetera*, McClain prefers to think of there being but one sovereign rule by God over His creation. But that rule has two very distinct phases or *aspects*: (1) the *universal* kingdom which relates to the *extent* of God's rule; and (2) the *mediatorial* kingdom which refers to His *method* of ruling His creation.

After briefly treating the "Universal Kingdom of God" (pp. 22-36), the author turns his full energies of mind to present the "Mediatorial Kingdom" in both its Old and its New Testament stages. The Old Testament stages are traced from Eden to the end of the mediatorial kingdom under the kings of Judah, with a most definitive section (pp. 135-354) on the mediatorial kingdom (yet to come) as it was presented in Old Testament prophecy. Here the Christ of prophecy and His millennial reign are portrayed with more than ordinary interest. Great portions of the prophetic writings come alive with new thrust and relevance for our times through the author's deft touch.

The mediatorial kingdom, claims McClain, was offered by Jesus to the Jews during His years of public ministry, but was rejected and therefore postponed. That same kingdom was officially re-offered by the Apostles to their generation (according to the Book of Acts), but was again rejected--with the consequence of being themselves rejected, as evidenced by the tragic destruction of Jerusalem in A.D. 70.

But that rejection was not final. For again, at the end of the Gospel era, the prophesied mediatorial kingdom will be offered anew and that generation of Jews then living, chastened and corrected by divine judgments, will gladly welcome their messianic King and His righteous rule over all the earth.

Between Pentecost and the second coming of Christ the church has been in the making. That body of believers, thinks McClain, will be complete at the Rapture, which event will occur seven years before Christ sets foot again upon the Mount of Olives to establish His earthly, visible reign from the re-established throne of David in Jerusalem. During the

Millennium Christ will reign with His bride, the New-Testament Church, which is being called out during this age.

After the Millennium the final judgment will take place, and following that the New Heaven and the New Earth will be ushered in, "wherein dwelleth righteousness." But the Millennium proper is not the ultimate. It is "the consummating link between history and the eternal order."

Here is a scholarly presentation of the Kingdom from the dispensationalist's point of view. While *some* of it will be contested by many premillennialists and *most* of it will be unacceptable to the postmillennialists, amillennialists, realized eschatologists, existentialists and liberal-social idealists, yet it presents a strong case for the pre-tribulation-rapture view within the premillennial frame of reference. The volume will doubtless raise and leave unanswered many questions for which questing minds seek concrete answers. But, whether acceptable or not to the unbiased reader, here is an amazing amount of relevant material--considerable of it supported by quotations from some of the scholarly "greats," such as Alford, Edersheim, Godet, Keil and Delitzsch, Lange, Meyer, and Oosterzee--with which one must come to grips before he can claim to have a full-orbed Biblical view of the Kingdom of God.

The author's method is inductive, his style inviting, his insights incisive and illuminating. Without approving of all the author's expositional emphases or his views on the Rapture, this reviewer is compelled to respect Dr. McClain's inductive approach and objective handling of such problems as the sovereignty-of-God and freedom-of-man tension inherent in any treatment of history and prophecy. For this reviewer, the greatest weakness is the abridged treatment given to that aspect of the Kingdom within which we *now* live and serve as Christians. Contents are excellently outlined, and thoroughly indexed according to subjects, book titles, authors, and Scripture references.

Delbert R. Rose

*Human Development, Learning and Teaching*, by Cornelius Jaarsma. Grand Rapids: Eerdmans, 1961. \$6.00.

In his preface to this volume, which is frankly designed as a textbook, the author, with refreshing objectivity and accuracy,



admits certain limitations and imperfections in his work. These detract little from the usefulness of this important addition to educational literature whose significant contribution is that the entire field of educational psychology is reviewed from the perspective of evangelical Christianity.

After laying an interesting foundation to his book by presenting well-worded case studies, Dr. Jaarsma launches on the main structure of his writing which is divided into four parts. The first of these, "Foundations of Educational Psychology," reward the reader with sound concepts of personality and with useful and succinct statements of the important psychological systems, with their views of the human individual and his growth.

The second section, "The Development of Personality," is an able statement of the generally accepted principles of child and adolescent psychology involving physiological, emotional, social and intellectual development. The third section, "How the Child Learns," follows a similar pattern of review of the generally acknowledged theories of learning and, like the previous part, works toward a synthesis that presents a correct Christian view. Part three is highlighted by a useful table of developmental tasks from infancy to young adulthood that should be in the possession of every Christian parent and teacher. After reading this portion of the book, the reader is little surprised at Dr. Jaarsma's conclusion that the Christian school provides the best climate for the rounded learning experience.

The final section, "What is Teaching?", might have to be supplemented for the training of professional teachers in the secular systems, but it will be nothing less than an enormous help to Christian teachers, particularly in the Sunday Schools, the majority of whom are uninformed on essential teaching principles. If this portion of the book alone were made required reading for teachers in the schools of the church throughout Christendom, there would probably result meaningful gains in instructional skills and general classroom competencies.

While one wishes that some definitions were more complete or more accurate, and that certain statements were either less dogmatic or better defended, it would be unfair to enlarge on these matters as constituting serious weaknesses. Most important is the fact that this is much more than a general

work in the field overlaid with a veneer of Biblical applications. It is a successful attempt to present a Christian point of view of the human individual and to evaluate other systems in the light of that view. The volume deserves a place in the library of every teacher and serious student in the fields of psychology and education and should be read by Christian teachers everywhere.

Paul Hudson Wood

*New Testament Introduction: The Pauline Epistles*, by Donald Guthrie. Chicago: Inter-Varsity Press, 1961. 319 pages. \$5.95.

Mr. Guthrie, a lecturer in London Bible College (England), wrote this book intending that it should be a finished unit in itself. But the publishers persuaded him to make it the first in a three-volume work covering the New Testament. The move is apparently in line with the purpose of Inter-Varsity Press--that of providing a core of scholarly tools for the conservative student of the Bible and Christian doctrine.

The outline of the book is simple. In general, the canonical order of books is followed. Chapters are interspersed dealing with Paul, certain groups of epistles, and early collections of Paul's letters. Appendices discuss Paul's sources, the chronology of the life of Paul, and epistolary pseudigraphy. These are followed by a good bibliography of English, German, and French works and by useful indices.

In the main body of the book the author analyzes and summarizes the present state of the critical questions that concern the various epistles. Rather copious footnotes document his findings, guiding the serious student into the cream of the literature listed in the bibliography. The scholarship is both thorough and reverent. Where conclusions are quite evident, the author commits himself. In less obvious situations, he is content to present both sides. Always he is constructive, reasonable, analytical, and fair. It is quite clear throughout that the fascination the epistles have for him is related to his own strong faith. He delights to discover truth that edifies and fortifies the Christian.

The reviewer is constantly reminded of Thiessen's work. The spirit and findings are similar. But the scope is different. Less attention is given to general New Testament introduction.

And fewer appeals are made to detailed evidences from the church fathers. The main thrust is to present an ample and up-to-date summary of the findings concerning the origin, background, occasion, purpose, and basic contents of the epistles. The result is a very useful book for the theological student or for any other serious student of the Word who desires a broad base for interpretation.

Wilber T. Dayton